Wo to Drunkards.

TWO

SERMONS

Teſtifying againſt the Sin of

Drunkenneſs:

Wherein the *Wofulneſs* of that Evil, and the Miſery of all that are addicted to it, is diſcovered from the WORD of GOD.

Preached by *INCREASE MATHER*, Teacher of a Church in *Boſton* in *New-England.*

Iſa. 5. 11,22. *Wo unto them that riſe up early in the morning, that they may follow ſtrong drink, that continue until night, till Wine inflame them. Wo unto them that are mighty to drink Wine, and men of ſtrength to mingle ſtrong drink.*

Prov. 23. 29,30. *Who hath Wo? Who hath ſorrow? —— Who hath wounds without cauſe? —— They that tarry long at the Wine.*

Hab. 2. 15. *Wo unto him that giveth his Neighbour drink: that putteſt thy bottle to him, and makeſt him drunken alſo.*

1 Cor. 6. 10. —*Nor Drunkards, ſhall inherit the Kingdome of God.*

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TO THE READER.

THere were ſundry other Sermons Preached from this Scripture, wherein the evil of the Sin of Pride was diſcovered; but they are not herewith publiſhed, becauſe lengthy Diſcourſes are not eaſily Printed, nor do they finde that acceptance with thoſe for whom this is intended, as little Tractates ſometimes do. It muſt be confeſſed, that Pride is an iniquity that doth abound every where, and in a peculiar manner in this great Town, where the Lord hath ſet me as a Watchman, and charged me to blow the Trumpet, that ſinners may have warning of their danger; yea that I ſhould (as many other of the Lords Meſſengers, with whom I think my ſelf not worthy to be compared, are not wanting to do) cry aloud, and not ſpare to ſhew unto the houſe of Jacob their tranſgreſſions, and to his people their ſins. That I might approve my ſelf faithful (in ſome meaſure) to what the Lord requireth, the Diſcourſes which have been delivered from this Text, were firſt Preached and (ſome of them) now Printed. My heart deceiveth me, if the main Motive prevailing with me to this publication, be not an earneſt deſire, which (I truſt I may ſay) the Lord hath kindled in my heart, that the diſhonour of the dear and bleſſed Name of God, and the eternal ruine of the Souls of men, (the woful conſequent of that iniquity, which is in the enſuing Sermons laid open) might be prevented. I have alſo conſidered, that I am not likely to trouble the world for any long time, and therefore have I been the

more deſirous to do as Abel *now doth, that is,* being dead yet to ſpeak, *and to witneſs for God, and againſt Sin amongſt men upon the earth, even then when my mouth ſhall be ſtopped with duſt.*

Now the Lord, who alone can do it, bring his Truth home with power in the hearts of thoſe it doth concern, which hath been and is the hearts deſire of him, who ceaſeth not to pray for the Converſion and Salvation of Souls, and remaineth

Boſton, Octob. 30. 1673.

Thy Soul-Friend,

Increaſe Mather.

Wo to Drunkards.

ISAIAH 28. 1.

Wo to the Crown of Pride, to the Drunkards of Ephraim.

IN this Chapter we have the ſubſtance of one of the Prophet *Iſaiah*'s Sermons, of which there are two parts; The firſt doth concern *Iſrael*, to the 4th Verſe; The ſecond hath reference to *Judah*, from thence to the end of the Chapter. The words before us fall under the firſt part of the Chapter, wherein we have *Sermon* I.

1. The Subject perſons to whom the Prophet ſpeaketh; *viz.* the ten Tribes of *Iſrael*, who are here called *The Crown of Pride*, that is, A proud Kingdome, and *Ephraim*: often ſo it is, that *Ephraim* is put for the whole Kingdome of *Iſrael*, partly becauſe *Ephraim* was an honourable Tribe, deſcended from *Joſeph* who was the beſt of all the Sons of *Jacob*, and partly becauſe *Ephraim* was the firſt Royal Tribe in that Kingdome, *Jeroboam* who was the firſt King over the ten Tribes being an *Ephraimite*. Alſo the Subject that this Propheſie lights upon, is ſaid to be *the head of the fat valleys overcome with wine*, by which the City of *Samaria* is meant, which was built upon a Mountain to the which there were fruitful Valleys belonging; thus deſcribed, (*a*) becauſe they did yield much Wine and Oyl. Now *Samaria* being the Royal City, even the place where the Court and Repreſentative Body of the whole People uſed to be, therefore it is put for all the Kingdome.

(*a*) *Diodatus in loc.*

2. We have the Judgement denounced by the Prophet againſt this Kingdome of *Iſrael*, *Wo* to them; *i. e.* woful miſery ſhall ſurely come upon them: *Wo* to the Crown of Pride, *Wo* to the Drunkards, *Wo* to *Ephraim*. And in the Verſes following we have a more particular deſcription of the *Wo* which is in this Verſe generally threatned, the ſum whereof is, A denunciation of ſpeedy and utter ruine,

which was executed accordingly by *Salmanaſſer*.

3 We have the Cauſes of this *Wo*, viz. their Sins; of which two are mentioned in the Text, namely, *Pride* and *Drunkenneſs*. No doubt but there were many other evils which they were guilty of, but theſe two were principal, and the Cauſes of many other, and thence put for all the reſt. The Doctrine therefore from the words is,

Doct. ***That Pride and Drunkenneſs are two woful Evils.***

Having diſcourſed at ſeveral times concerning the evil of that ſin of Pride, we proceed now to ſpeak concerning that of Drunkenneſs. And in the Doctrinal handling of this Point, we ſhall onely attend two things: 1. To enquire what that Drunkenneſs is that the Scripture denounceth *Wo* againſt? 2. How it doth appear that Drunkenneſs is a woful evil?

Queſt. 1. *What is that Drunkenneſs againſt which the Scripture denounceth* Wo?

(b) *Stuckius de Antiq. Conviv. Lib. 3. Cap 8.*

Anſw. There is a twofold Drunkenneſs; 1. A *Drunkenneſs* which is Metaphorical and *Spiritual*, Iſa. 51.21. *O thou that art drunken, but not with wine.* The Jews were in ſuch a caſe, as drunken men are wont to be in, by reaſon of the Wine of Divine Judgement that was given to them. And one may be drunken with Errour and Spiritual Deluſion; therefore is it ſaid concerning Myſtical *Babylon*, that is *Rome*, that *the inhabitants of the earth have been made drunk with the wine of her fornication*, Rev. 17. 2. Antichriſtian corrupt Doctrines do as it were intoxicate and inebriate the Souls of them that do imbibe or imbrace them: they become drunkard-like, even vertiginous thereby. Alſo one may be drunk with Security, *Iſa.* 29.9.10. *They are drunken but not with wine, they ſtagger but not with ſtrong drink: for the Lord hath poured out upon you the ſpirit of deep ſleep.* Deluſion and Security had made them as it were dead drunk. Some think that that is the Drunkenneſs which the Text ſpeaketh of; for Pride and Security are wont to go together, the one being the Cauſe of the other. *Wo to the Drunkards*, that is (ſay ſome) to thoſe that are ſecure in their ſins, and *ſetled upon their*

their lees in an evil courſe. No doubt but that this is implied, and partly intended here, but that is not the onely nor the principal evil here aimed at. Therefore 2. *Drunkenneſs* is taken in a *Literal*, proper ſenſe: There is Corporal as well as Spiritual Drunkenneſs, even a Drunkenneſs which not ſo much the Soul as the Body is the Subject of; and that is it which the Prophet here denounceth Judgement for: therefore in the latter end of this Verſe he ſpeaketh of being *overcome with wine*. The Valleys near *Samaria* abounded with fruitful Vines, * whence they had ſtore of Wine, and they abuſed that creature to great Intemperance. When men abuſe their Bodies by *immoderate drinking*, that's the ſin the Text condemns. Now further, there is

* *Calvin in loc.*

1. *Drunkenneſs* in the ſight of God, that is, *when a man doth drink more wine, or of any other inebriating drink, then the Rule alloweth of.* Epheſ.5.18. *Be not drunk with wine, wherein is exceſs:* The Apoſtle mentions wine, becauſe that was the common drink in thoſe dayes, and the greateſt danger was in reſpect of that, by reaſon of the ſtrength and pleaſantneſs thereof: but under that expreſſion of *Wine*, all other inebriating drinks are comprehended. Now if there be any *exceſs* in the uſe thereof, that's *Drunkenneſs*; if there be an inordinate affection or love to ſtrong drink, that's *Drunkenneſs* in the ſight of him that trieth the reins and ſearcheth hearts. Hence the Apoſtle ſpeaketh of the *exceſs of Wine*, 1 Pet.4.3. * the Greek word there uſed noteth an inordinate affection and deſire after Wine. And *Solomons* deſcription of a Drunkard is, that he is *A lover of wine*, Prov. 21.17. ſuch an one is an habitual Drunkard, and he whoſe practice is according to that inordinate affection, is actually ſo: yea, if a man doth but drink a Cup of Wine more then is good for him, he is guilty of this *woful Evil*. As he that eateth more then is good for him, is guilty of the ſin of Gluttony; ſo he that drinketh to any exceſs is juſtly charged with Drunkenneſs.

* *οἰνοφλυγία, eſt immodica vini cupiditas, ſignificat autem vitium deditum. Bullinger*

2. There is *Drunkenneſs in the ſight of men.* Sometimes this evil is ſo groſs and notorious, as that the wholeſome Laws of men take hold of it and puniſh it; namely, when a man is ſo *overcome with wine*, as that he can neither ſpeak nor act like a rational Creature, when reaſon is diſturbed thereby,

(c) *Neq; pes neq; mens ſatis ſuum officium fecit*, was of old the character and deſcription of one notoriouſly drunken

thereby, and Senſe and Speech and Motion fail, (c) when neither the Head nor Hand can do their offices aright. *Prov.* 16.9. *A thorn goeth up into the hand of a drunkard*; had he his wits about him, he would not ſuffer thorns to be thruſt into his hands. *Pſal.*107.27. *They reel to and fro, and ſtagger like a drunken man, and are at their wits end:* this is palpable drunkenneſs. We muſt know that a man may be deeply and damnably guilty of this evil in the ſight of God, though it ſhould never proceed to thoſe outragious out-breakings, whereby men cannot but obſerve it.

We come then unto the ſecond thing propounded for the clearing of the Truth before us; *viz.* To ſhew *How it doth appear that Drunkenneſs is a woful Evil? Anſw.* Several things may here be mentioned, as demonſtrations of the Doctrine.

1. *If we look into the Original and Cauſes of this ſin, we ſhall ſee the evil of it:* And it hath no better an author then the Devil himſelf, who never was the author of any good (except accidentally, beſides his intention, and againſt his will) ſince he was a Devil. Drink is in it ſelf a good creature of God, and to be received with thankfulneſs, but the abuſe of drink is from Satan; the wine is from God, but the Drunkard is from the Devil, 1 *John* 3. 8. *He that committeth ſin is of the Devil; for the Devil ſinneth from the beginning: for this purpoſe was the Son of God manifeſt, that he might deſtroy the works of the Devil.* Therefore he that committeth drunkenneſs (for that is ſin) that is, if in his ordinary courſe he commit it) is of the Devil. Drunkenneſs was one of the works of the Devil which Chriſt came to deſtroy. It hath alſo another Cauſe, as bad or worſe then the Devil, namely, Sin. It is a ſin, and the cauſe of ſin, (as afterwards will be ſhewed) and alſo the effect of ſin. Therefore what a woſull evil is it? That corupt nature which is in ſinners, cauſeth them to become guilty of this evil, *James* 1. 14. *He is drawn away of his own luſt, and enticed*; when a ſinner is drawn into Drunkenneſs, his own luſt hath enticed him. Hence Drunkenneſs is expreſsly and by name mentioned amongſt the works of the fleſh, *Gal.* 5. 19, 21. *The works of the fleſh are manifeſt, drunkenneſs, revellings, and ſuch like.* How woſull muſt that evil needs be, that hath no other cauſes but ſuch as theſe?

2. *The*

2. *The very Light and Law of Nature condemns this practice.* Drunkards ſin not only againſt the written word of God, but againſt that light and law which is written in their Conſciences. Now thoſe are wofull Tranſgreſſions; The Apoſtle doth aggravate the ſins of ſome, in that *in thoſe things which they know naturally, as bruit beaſts they corrupt themſelves*, Jude *ver.* 10. A Drunkard though he be a bruit beaſt, yet he knoweth naturally that he ought not to corrupt himſelf with this vile practice. If there were no Scripture to condemn this evil, yet he hath that within him, a Candle of the Lord in his own breaſt, which ſheweth him that this is an iniquity which the Judge will puniſh. Hence even Heathens, that have had nothing but the light of nature to guide them, yet have ſpoken againſt this evil, yea and made ſevere Laws to puniſh it. *Solon* (who is accounted amongſt the wiſeſt of the *Grecian Princes*) * made it a Law, that if a man in publick place ſhould abuſe himſelf with drink, his Crime ſhould be deemed Capital. If he were Drunken but once, he was puniſhed with death for that tranſgreſſion: which I mention not to juſtifie the ſeverity of that Law, but to ſhew how odious this deteſtable evil hath been, even to thoſe that have had nothing but the Light of Nature and Reaſon to guide them.

* Teſte *Laertio.*

3. *A Drunkard is an univerſal Tranſgreſſor of the whole Law of God.* *James* ſaith, Chap. 2. ver. 10. *Whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all.* We cannot ſay concerning the Drunkard, that he keeps the whole Law, or that he offends in one point onely, but we muſt ſay, that *he is guilty of all*, even guilty of the breach of all the Commandments: and that not onely as he that breaketh one link in a Chain may be ſaid to break the whole Chain, but he hath broken every link, that is, every Precept of that Divine Chain of the Royal Law. If the queſtion be, Which of the Commandments is Drunkenneſs a tranſgreſſion of? The Anſwer muſt be, Not of one alone, but it is a general violation of the whole Law, and of every Precept therein. The Drunkard is an *Idolater*, for he loveth drink as he ſhould love God, that is, above all, even above Wife and Children, and Name and Eſtate, and every thing that he hath in this world. And there is *Robbery*, *Adultery*,

nay *Murther* enwrapped in the bowels of this ſin, as afterwards will appear. The Drunkard is a Tranſgreſſor againſt the *firſt Table* of the Moral Law, in as much as by this ſin he is rendred unfit to Worſhip God in any Religious duty: for, *Wine taketh away the heart*, Hoſ. 4. 11. but the heart muſt be given to God in every duty: if he Pray, it muſt be with underſtanding; and therefore when that is taken away by drink, what work will he make of it? ſhould a vile ſinner dare to appear before God when he is in drink, he would but take the Lords Name in vain, and bring wrath and a curſe upon his own Soul. Some (*d*) think that *Nadab* and *Abihu* were diſtempered with drink when *they offered ſtrange fire before the Lord*, and conceive that to be the reaſon of their ſo miſcarrying, becauſe preſently after the ſtory of their ſin and death, the Lord ſaith, *Do not drink wine or ſtrong drink when ye go into the Tabernacle of the Congregation, leſt ye die*, Lev. 10 9. But though that conjecture be uncertain, yet it is from that Scripture evident, that exceſs in Wine will unfit for any Religious ſervice: and he that ſhall venture to Worſhip God when it is ſo with him, will *offer ſtrange fire*, and hath more cauſe to fear that he ſhall die before the Lord, then to expect any merciful anſwer to thoſe polluted Prayers, which are but as corrupt breath, enough to ſtain the Heavens. If his breath ſtink, by his being overcome with Wine, in the noſtrils of men, how do his Prayers ſtink in the Lords noſtrils? Moreover, the Drunkard is a Tranſgreſſor of the Rule of *Honeſty* as well as of *Piety*; therefore ſaith the Scripture, *Let us walk honeſtly, not in drunkenneſs*, Rom. 13. 13. ſo that the Word of God will bear us out in calling thoſe that deſerve the name of *Drunkards*, Impious and diſhoneſt perſons.

(d) *Sic Hebræi ie locum. Menochius, Chriſt Cartwright Engliſh Annot.*

4. *Drunkenneſs is a waſtful, deſtructive Evil*, which is another thing which ſheweth the *Wofulneſs* of it. A Drunkard is a meer ſtroy-good: wherefore the Apoſtle ſaith that in Wine there is *exceſs*, *Eph.* 5. 18. The Greek word (ἀσωτία) which is there uſed, ſignifieth *Waſtfulneſs* and Prodigality: It is the ſame word which is uſed concerning the Prodigal, when 'tis ſaid that he waſted his ſubſtance with *riotous* living, *Luke* 15 13. There is much Prodigality, Riot, Profuſeneſs in this ſin: for thereby *the good Creatures of God are waſted*, which

which is contrary to the expreſs charge of the Lord Jeſus, who hath ſaid, *Let nothing be loſt*, Joh.6.12. but all that is ſpent in drunkenneſs is wofully loſt: And this conſideration proveth that a Drunkard is a woful guilty creature before the Lord, for ſo are they that take his Name in vain. It is ſaid in the third Commandment, that *God will not hold him guiltleſs that taketh his Name in vain*, which doth intimate that ſuch ſinners are exceeding guilty before the Lord. Now to abuſe any of his Creatures, is to take his Name in vain: in this reſpect Drunkenneſs is a breach of the third Commandment. It is alſo *a great waſter of precious Time*; men have no need to be prodigal of their *Time*, they have not ſo much of it: *For what is your life? it is even a vapour that appeareth for a little time, and then vaniſheth away*, Jam. 4.14. Nay, it is but a *moment* comparatively that any one hath to be in this world; *In a moment they go down into the grave*: and it is a thouſand pities that any part of that moment ſhould be loſt, yet all is loſt that is ſpent in rioting and drunkenneſs; for that Time is loſt, which a man cannot give a comfortable account concerning the ſpending of it unto Jeſus Chriſt at the laſt day. Moſt certain it is, that all men ſhall be called to an account in that ſolemn great day which is at hand, as for all Talents which they have been intruſted with, ſo in ſpecial for that great and precious Talent of *Time*: But what anſwer can be given for the *Time* that hath been conſumed in lewd and drunken practices? When it ſhall be ſaid to you in the hearing of Heaven and Earth, You had ſuch a ſpace of Time allowed to you in the world, you lived ſo many years upon earth, but how did you ſpend that Time? And when Conſcience ſhall bring in a *black Bill of Indictment*, and ſay, There were ſo many dayes and nights ſpent in rioting and drunkenneſs, what anſwer can you give for this, when we ſhall all ſtand before the Son of God in *that day*?

Yet more, Drunkenneſs is a great *waſter of a man's Eſtate*. How common is it for thoſe that are given to this Vice, if they gain any thing when they are ſober, to loſe it again when they are in drink? yea, it may be to loſe more in one drunken day or night, then they gain in many dayes, weeks, moneths, years perhaps? The Scripture ſaith, that

the Drunkard ſhall come to poverty, and drowſineſs ſhall cloath a man with rags, Prov.23.21. And doth not Experience teſtifie that this word of God is Truth? How many have you known that once had * conſiderable Eſtates, they were very well to paſs in the world, but when once they have faln in with idle Company, and followed drunken Courſes and Conſorts, their Eſtates have ſoon been conſumed, and they *clothed with Rags*, nay have ſcarce had Rags to cover them? Often ſo it cometh to paſs, that he that liveth a Drunkard, dieth a Beggar; but ſeldome is it ſeen that a Drunkard keepeth an Eſtate long: therefore the Holy Ghoſt hath ſaid by *Solomon*, that *He that loveth pleaſure ſhall be a poor man, and he that loveth wine ſhall not be rich*, Prov.21.17. In this reſpect Drunkenneſs is a breach of the Eighth Commandment: A Drunkard is a *Thief* and a *Robber*, yea the worſt kinde of Robber in the world, for he robbeth his own Houſe, he robbeth his Wife and Children, yea himſelf: and as Self-Murther is the moſt horrid, ſo is Self-Robbery the greateſt Villany. Nay, the Drunkard Robbeth God, for he maketh himſelf uncapable of honouring God with his ſubſtance. Go to a miſerable Drunkard, and ask him for ſomething to relieve a poor body that is in want, or to promote ſome publick and pious Work, and he hath nothing to ſpare; the curſed Alehouſe hath devoured his ſubſtance, that he hath nothing left thereof, neither for God nor for himſelf. How waſtful and how woful then doth this Evil appear to be?

* See in the ſecond Part of *the Theatre of Gods Judgements* by Dr. *Taylor*, *pag.* 110, 111. an amazing ſtory of a moſt prodigious Prodigal, who by drunken and debauched courſes ſpent an Eſtate of above thirty thouſand pounds in three years time, and died a beggar at laſt.

Yea 5. *This woful Vice is every way prejudicial, injurious and deſtructive to him that ſhall be ſubject to it.* It is ſo not onely in the reſpects which have been mentioned, but in every other reſpect, that may be ſaid or thought of.

A little further to inſtance under this Head:

1. *It is injurious to, and brings Wo and Miſery upon the Name of him that ſhall be guilty of it.* It is a moſt diſgraceful, infamous Vice: though a man ſhould be but once guilty of this ſin in all his dayes, yet that is a blot and diſhonour upon his Name, and a matter of ſhame and humiliation to him, as long as he hath a day to live; how much

much more when he hath been often and ordinarily guilty of it? Hence it was that the wicked Pharisees, to the intent that they might be sure to disgrace Christ to purpose, said of him, that he was a *Wine-bibber*, Matth. 11. 19. That they might make every-body think meanly of Christ, they slanderously gave out that he was a drunken Companion: and of old such were looked upon as the very *children of Belial.* Thence when *Eli* thought that *Hannah* had been drunken, she said to him, *No my Lord, I have drunk neither wine nor strong drink, count not thine handmaid for a daughter of Belial*, 1 Sam. 1. 13, 14, 15, 16. For *a man* to love to be drunk, is horrible impiety; but if this be true concerning * *a woman*, there's a *daughter of Belial* indeed. Now they were the vilest of the children of men who were so called: and hence it is that no man almost is willing to be called *a Drunkard.* They that love the practice, yet would not be thought to be as they are, because of the disgrace that is in it. The Drunkards Credit is crackt, and lost amongst all sober men; and therefore wise men carry towards such, as they would do to a person of no Credit, whom they dare not trust. Trust a Drunkard with an Estate, and when he is in his Cups hee'll send it going: (*e*) Trust him with a Secret, and when he is drunken hee'll discover it; Trust him, and when he is drunken he will undo himself and his friend too. I have read (*f*) that in some places in *Spain*, if a man hath been known to be overcome with drink, (though it were but once in all his life) his Testimony must never be received in any Case, but he must be looked upon as a person of no fame, or credit in the world. Thus doth it undo the Name of the Transgressor.

* *Ebrii muliere nihil turpius.* Chrysost.

(*e*) Whence the *Jews* say proverbially, בכבס יין יצא סור *Intrat vinum exit arcacum.* Vid. Drusii Adag. Hebr. decur. 2. Adag. 9.

(*f*) *Alsted. Encycl. in Ethic. p mihi* 2800. *ex Zwing. Theatr.*

2. *Drunkenness is injurious to the Body of him that shall be subject to it. It brings* Wo *upon the Body*, and therefore is rightly called *a woful Evil.* Hence are many bodily distempers. It is said, *Hos.* 7. 5. *In the day of our King, the Princes have made him sick with bottles of Wine*: whether it was their Kings Birth-day, or his Coronation-day, or whatever that *day of their King* might be, which was observed, they kept the day after a very profane manner, there was

much Drunkenneſs and Debauchery on that day, and Sickneſs was the Effect of that Intemperancy. To this truth alſo doth *Solomon* bear witneſs, *Prov.* 23.29,30. *Who hath wo? who hath ſorrow? who hath redneſs of eyes? They that tarry long at the wine, they that go to ſeek mixt wine.* Redneſs of eyes (blindneſs, and the like) is one diſeaſe which is mentioned in ſtead of many more, which follow drunkenneſs, and are amongſt the *Woes* which attend it. Hence I ſay are diſeaſes, Dropſies, Conſumptions, Feavers, Gouts, Apoplexies, *&c.* Not but that a man may have theſe diſeaſes and yet live temperately, but by Intemperancy he ſhall be ſure to have them, or ſome of them. Many a man hath not lived out half his dayes, but hath died before his time, becauſe he hath been wicked over-much in reſpect of this iniquity. It hath been averred, (g) *That Drunkenneſs hath killed more then ever the Sword did:* Many have been caſt down wounded, many have been ſlain by it, yea Millions of Millions that have been ſlain, and caſt down into the pit for ever by the hands of this one woful Evil.

(g) *Plures occidit crapula & ebrietas quam gladius.* Vid. Zanch. *in Epheſ. p.* (*mihi*) 201.

3. *It is injurious to the Souls of men.* How woful is that evil, which will bring not onely temporal *Wo* upon the Bodies, but everlaſting *wo* upon the Immortal Souls of all that ſhall die under the guilt of it? And that Drunkenneſs is injurious and *wofully* prejudicial as to the Soul, is evident:

1. *In that it darkeneth the Light of Reaſon.* That noble Faculty of the Soul is as it were overwhelmed and drowned by this Vice: Hence in the 7th Verſe of this Chapter *it is* ſaid, concerning thoſe wicked and ſhameleſs Miniſters that would be drunk ſometimes, *They are ſwallowed up of wine, they are out of the way through ſtrong drink, they erre in viſion, they ſtumble in judgement.* Whileſt a man is under the actual power of this Evil, he is like a Reaſonleſs Creature, devoid of all judgement and underſtanding: therefore the Prophet ſpeaking concerning Drunkards, ſaith, *They have no knowledge,* Iſa. 5. 13. *q. d.* they are like a company of bruits. Nay, Drunkenneſs is worſe then a bruitiſh ſin; for a Beaſt will drink no more then ſhall do him good, and therefore a Drunkard is worſe then a Beaſt. Reaſon is that whereby a man excels a Beaſt, but this ſin depriveth him of his

his excellency. How woful is that Evil which ſhall deprive a man of the Image of God, and debaſe him below a Beaſt? It maketh one more like a Mad man (that is bereft of his Reaſon) then any thing elſe. (*b*) One being asked *What is Drunkenneſs?* Anſwered well and truly, *It is a voluntary Madneſs.* And to the ſame purpoſe doth the Scripture ſpeak, *Jer.* 51. 7. *The Nations have drunken of her wine, therefore the Nations are mad.* If Drunkards were not mad, they would never do as they do. Was it not madneſs in *Eſau*, when *he ſold his Birthright for a meſs of Pottage?* How much more madneſs is it to part with all good for a draught of Beer? The Drunkard will loſe his Friends, and loſe his Eſtate, and loſe his Name, and loſe Heaven, and loſe his Soul for ever, and all for a little drink. Oh! what horrible madneſs is this! Drunkenneſs is a beſotting ſin, we ſay commonly, *A drunken Sot*; it turns men into meer Sots. Some that have been of excellent Parts, by means of exceſſive drinking have loſt their Parts; and although they were before that of rare underſtandings, have been beſotted ſo as that they have been beneath the ordinary ſort of men.

(h) *Senec. Epiſt.* 45.

2. *Drunkenneſs brings Wo upon the Conſcience.* There are ſome ſins which make deep and fearfull wounds in the Conſcience, and this is one of them; If the ſinner have any conſcience in him, this will wound it. Indeed there are ſome that feel not theſe wounds for the preſent, becauſe they have drunk Conſcience into a deep ſleep for a while, but when their Souls ſhall awake in the midſt of Eternal flames, all the wounds received by this ſin will be felt with a witneſs. You know a man may be wounded ſorely, and yet not feel it at firſt, but afterwards hee'll be ſenſible of pain and miſery enough: So it is, as to the wounds which ſin doth give to the Souls of men; at preſent the ſinner feels nothing perhaps, but *at the laſt! at the laſt! at the laſt!* ſin will wound him terribly: Therefore is it ſaid concerning this ſin of Drunkenneſs, *At the laſt it biteth like a Serpent, and ſtingeth like an Adder*, Prov. 23. 32. Some write concerning that Serpent, that when a man is firſt ſtung therewith the poiſon of it tickleth him, ſo as that he cannot forbear laughter, but when the venome is got to his heart, it doth torment him

him moſt intolerably: So is it with ſin, and eſpecially the ſin of Drunkenneſs, while it is in committing there's fooliſh pleaſure in it, but *at the laſt* the venome of it will reach to the heart, and then the bitterneſs will be a thouſand times greater then ever the pleaſure was.

3. *Without Repentance this ſin alone will ruine the Soul for ever.* Now what a woful Evil is that which is the poiſon and bane of an Immortal Soul? Drunkards, think of this. If you knew that there were poiſon in your Cups, you would be loth to drink them off: did you ſee a Spider or other poiſonfull Creature in the Pot, you would be loth to drink it down. I have read (*i*) of a Drunkard, that when he was drinking there hapned to be a Spider in the Pot, which he not obſerving, was poiſoned, and died immediately. Believe it ſo it is, there is Soul-poiſon in your Cups, there are Spiders in your Pots, though you know it not: as ſometimes they ſaid to the Man of God, *O there is death in the Pot*; ſo I ſay to you that are Pot-Companions, *O there is poiſon, there is Eternal Death in your Pots*, drink, and your Souls will die. Now what a woful Evil is this, that hath ſlain Millions of Immortal Souls, one whereof is more worth then all the world? If a Soul be ſhut out of Heaven, then it is undone: but ſo ſhall the Soul of the Drunkard be for ever, without true Repentance. If I bring not Scripture to prove what I ſay, believe me not. See then *Gal.* 5.21. where the Apoſtle ſpeaking concerning thoſe that live in *Drunkenneſs and Revellings, and ſuch like* evils, *I tell you* (ſaith *Paul*) *as I have told you in times paſt, that they which do ſuch things ſhall not inherit the Kingdome of God.* Hearken Drunkards, hearken; In the Name of God be it ſpoken to you, *You ſhall not inherit the Kingdome of God.* Remember what is ſaid of the evil drunken Servant, *Matth.* 24. 49. with *Luke* 12.45. *If the evil Servant ſhall ſmite his fellow-ſervants, and eat and drink with the drunken:* What if he do drink with the drunken? what then? Then reade the following Verſes, where it is ſaid, *The Lord of that Servant ſhall come in a day when he looketh not for him, and in an hour that he is not ware of, and ſhall cut him aſunder, and appoint him his portion with the Hypocrites: there ſhall be weeping and gnaſhing of teeth.* Will you go on ſtill in this treſpaſs?

(*i*) Mr. *Samuel Wards* Sermon on *Prov.* 23.32 *pag.* 41.

will

will you live and die in it? Then as ſure as this Bible is the Word of God, when Death ſhall come and cut thee aſunder, when Death ſhall make a ſeparation between thy Soul and thy Body, thou ſhalt have thy portion appointed thee in that place, where there is weeping and gnaſhing of teeth for evermore! Thus concerning the fifth Particular, demonſtrating that Drunkenneſs is a *woful Evil.*

6. *This ſin ſeldome goeth alone, but is the unhappy parent of many other Iniquities like it ſelf.* Hence are many wicked words uttered. When Drunkards are in their Cups, they care not what they ſay, nor of whom: They will Lie, Swear, Revile, Scoff, Blaſpheme, ſo as ſome of them, when in a ſober mood, would be loth to do. Therefore *David* complained, ſaying, *I was the ſong of the drunkards*, Pſal. 69.12. When drink is got into the brain, then out come filthy Songs, and ſcoffing at the beſt men, yea at godlineſs it ſelf in the power of it. Hence are many wicked deeds as well as words: Contentions ariſe from this. Look again into that Text, which ſome have not unfitly termed, *The Drunkards Looking-glaſs*, even that, *Prov.*23.29. *Who hath woe? Who hath contentions? who hath bablings? who hath wounds without cauſe?* Drunkards have all theſe: when wine or ſtrong drink hath raiſed their ſpirits, they will fall to babling, and quarrelling, they know not about what, and words will bring on blows, and theſe will make wounds when there is no juſt cauſe for it. That vile ſin of * Uncleanneſs, which he that is abhorred of the Lord ſhall fall into, is the fruit of Drunkenneſs; therefore *ver.* 33. ſaith, *Thine eyes ſhall behold ſtrange women*: where there is *rioting and drunkenneſs*, there is wont to be *chambering and wantonneſs*, Rom. 13. 13. Yea, the moſt horrid and prodigious Wickedneſſes that the Sun ever ſaw, or the Earth ever heard of, do many times follow upon this *woefull* curſed Evil of *Drunkenneſs*. I remember (*k*) *Lonicerus* mentions a ſad Example of a miſerable man, who being under ſome diſquietment of minde, the Devil ſuggeſted to him, that he muſt needs commit one of theſe three ſins, *Drunkenneſs*, *Adultery*, or *Murther*: now the man thought with himſelf, he had better be guilty of Drunkenneſs, then of either of the other two. Now that was the ſubtilty of the Devil,

* *Nunquam ego ebrium caſtum putabo* Hieron. in Tit. 1.

(*k*) V'd *Lonicerī Exempl.* p. 486.

who knew that if he drew him into Drunkenneſs, he ſhould be likely to prevail with him to commit the other abominations alſo: And ſo it came to paſs, for when he was drunken, he went and defiled his Neighbours Wife, and after he had done that, he murthered her Husband, leſt he ſhould be revenged of him for that wicked fact. This cometh of Drunkenneſs.

7. *It is a ſin that is rarely, truly repented of, and turned from.* Hence, that expreſſion of *adding drunkenneſs to thirſt*, is a proverbial ſpeech, denoting one that is obſtinate and reſolved in an evil courſe, that nothing can reclaim him, *Deut.* 29. 19. This made a Father deſpair concerning his drunken Son: when he was told that one of his Sons was given to Gaming, he hoped for him; and when he heard that another of his Sons was given to Uncleanneſs, he hoped for him alſo: but when he was told that a third Son was addicted to Drunkenneſs, *Nay then* (ſaith he) *alas! I have no hope concerning him.* He ſuppoſed that for thoſe other Vices, Age and Experience might cure them, but this will grow with Age, till the ſinner drop down into the grave, and into Hell. I will not ſay with him, there is no hope for ſuch an one, for in and by Jeſus Chriſt there is hope; *There is hope in Iſrael concerning this thing:* not the vileſt Drunkard in all the Congregation, but there is help in Chriſt for him. There are ſome of you that have lived in this ſin even to gray hairs; In the Name of the Lord I ſpeak it to you, The Spirit of Jeſus Chriſt is able to convert you, and the Blood of Jeſus Chriſt is able to cleanſe and ſanctifie you; but you will be Miracles of Mercy, if it ſhould be ſo: ſuch Examples are exceeding rare. (*l*) Some have enquired into this matter, and upon diligent ſearch have found but an Example or two in an Age, amongſt notorious Drunkards, who have been truly brought home to God. We may ſay of Drunkenneſs, as *Solomon* ſaith of Adultery, *Eccleſ.* 7. 28. that *not one of a thouſand* of thoſe that are guilty of it, do return from it again. It doth ſo bewitch and beſot the committers of it, as that though they know it hath, and will prove hurtful to them, yet they cannot be perſwaded to leave it: *Prov.* 23. 25. *They have ſtricken me*, ſhall the Drunkard ſay, *when I awake, I will ſeek it yet again.* Blows cannot

(*l*) *Ambroſius in Sermone de Ebrietate.* Mr. *Ward, ubi ſupra*, p. 34.

cannot beat him out of it, but he will to it *yet again*, and that too the very next day after he hath ſmarted for it. An old (*m*) Drunkard being perſwaded to leave his Drunkenneſs, becauſe it was prejudicial to him in reſpect of a Diſeaſe in his Eyes, profeſſed he had rather loſe his Eyes, then not be drunken. Forlorn Wretch! Incorrigibleneſs doth uſually attend this ſin. We ſee by what is written, *Deut.* 21.18,19,20,21. that Inſtruction, Admonition, Correction, will not reform and reclaim an obſtinate Drunkard. By all this then it appears, that this is a *wofull Evil*; ſo that well might the Prophet ſay, *Wo to the Drunkards of Ephraim.*

(m) *Theotinus.*

Ebrietas eſt vitium maximæ adhærentiæ.

We come therefore to *infer* ſome *Uſes* from the Truth that hath been thus far cleared and proved.

USE I. *If Drunkenneſs be ſuch an Evil as hath been expreſſed, then the contrary is to be affirmed, concerning that Chriſtian godly Sobriety which the Scripture requireth, even that it is a very neceſſary and profitable Virtue.* There is a *Moral Sobriety* which is not ſaving, and yet even that is lovely and commendable: therefore it is ſaid concerning the young man in the Goſpel, who having been put in minde of the Commandments by Chriſt, and told that he ſhould keep them, replied, *All theſe have I obſerved from my youth*, it is ſaid, *that then Jeſus beholding him, loved him*, Mark 10. 20,21. which ſheweth that *Morality* is a lovely thing, and well conſiſtent with *Chriſtianity*. Some among the Heathen have been notable *Moraliſts*, ſuch as *Cato*, *Seneca*, *Ariſtides*, *&c.* And although we muſt not ſay that their Morality ſaved them, yet it was not altogether unprofitable to them, for God did therefore reward them with many outward bleſſings, and they did thereby eſcape many temporal Judgements, which otherwiſe would have befallen them: And they had more quietneſs in their own ſpirits, then otherwiſe would have been, being freed from thoſe ſtinging Accuſations of Conſcience, which more profane ſinners, that uſually have an Hell in their Conſciences, are daily tormented with. Moreover, their puniſhment in another world will not be ſo great, as of thoſe that have been of a vicious Converſation; for they ſhall *chiefly be puniſhed at the day of Judgement, who have walked after the fleſh*, 2 Pet. 2. 10. *Sermon* II.

and ſo have all Drunkards done. But then there is a *Chriſtian Sobriety*, even that *grace* of *Sobriety*, which the Scripture ſpeaketh of, and which differs as much from that *Moral Sobriety* that ſome Heathens excelled in, as the Sun painted on the wall cometh ſhort of the real Sun in the Firmament, the one being onely a common, the other a ſpecial grace of the Spirit. Chriſtian Sobriety doth proceed from ſuch Principles, as no meer *Moraliſt* was ever acquainted with, *ſc. From a Principle of Love* to Chriſt, when a man out of ſincere love to Chriſt, and deſire to be like him, doth endeavour to walk even as he walked; that's Chriſtianity, that's an Evidence of the grace of Sobriety. See *Gal.*5.22,23. *The fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance:* ſo that amongſt the fruits of the Spirit, *Love* is mentioned firſt, and *Temperance*, which implieth Sobriety, or that virtue which is contrary to Gluttony and Drunkenneſs, is laſt mentioned, as flowing from that Mother-grace of *Love*, which hath many Daughters, whereof *Temperance* or Sobriety is one. Alſo true Chriſtian *Sobriety* is from *Faith*: hence *Peter* ſaith concerning the Gentiles, *that their hearts were purified by faith*, Acts 15.9. The Gentiles were much given to that defiling ſin of *Drunkenneſs*, as the ſame Apoſtle elſewhere ſheweth, 1 *Pet.*4.3. but by Faith they were taught to ſee the evil of that, as well as of other iniquities, and to live ſoberly as becometh the Goſpel. So again Chriſtian *Sobriety* is from that grace of *Hope*: A believer hath *good hope through grace* that he ſhall be with Chriſt for ever in Heaven; this hope hath that bleſſed effect upon his heart and life, as that it cauſeth him to abſtain from all thoſe practices which are diſpleaſing to the Lord, and to *purifie himſelf, as he is pure.* Here now is Chriſtian Sobriety. All this may be intimated to us in that Scripture, 1 *Theſſ.*5.8. *Let us who are of the day be ſober, putting on the breaſt-plate of faith and love, and for an helmet, the hope of ſalvation.* Now this Chriſtian Sobriety is that which is eſpecially neceſſary. So it is as to the *neceſſity of the Precept*: The Moral Law requireth *Sobriety*, and this Law is confirmed by the Goſpel, *Rom.*3.31. *Do we then make void the Law through faith? God forbid: yea, we eſtabliſh the Law.* The Goſpel, which is the

the word of Faith, doth eſtabliſh, though not the Ceremonial, yet the Moral Law: wherefore it is ſaid, that *the grace of God*, i.e. the Goſpel, which is a very gracious Doctrine and Diſpenſation, *which brings ſalvation, hath appeared to all men, teaching us, that denying ungodlineſs and worlaly luſts, we ſhould live* [Soberly] *righteouſly, and godly in this preſent world*, Tit. 2. 11, 12. Men under the Goſpel are taught piety towards God, righteouſneſs towards men, and Sobriety in reſpect of themſelves. This Sobriety is alſo neceſſary, in order to attaining Eternal life, 1 *Cor.* 9. 25, 26, 27. *And every man that ſtriveth for the maſtery, is temperate in all things. Now they do it to obtain a corruptible Crown, but we an incorruptible: I therefore ſo run, I keep under my body, and bring it into ſubjection, leſt that by any means, when I have preached to others, I my ſelf ſhould be a caſt-away.* The Apoſtle we ſee was very abſtemious, even *temperate* in all things, leſt notwithſtanding all his knowledge, and gifts, and ſervice done for God, he ſhould miſs of Heaven at laſt. They that run a race muſt be very temperate; if they be not ſober, they will never obtain the reward: So muſt they that are ingaged in a Chriſtian courſe, that deſire to run that Race of Chriſtianity, live temperately, or elſe they will fall ſhort of that Crown of Eternal life. Moreover, Sobriety is neceſſary, that ſo a man may be fit for Death and Judgement. When *Paul reaſoned before* Felix *of righteouſneſs, temperance, and judgement to come, Felix trembled*, Acts 24. 25. Well he might, for having lived intemperately, his Conſcience muſt needs tell him, that it would be *Wo* with him at the Judgement to come. It is a vain thing for any one to hope for mercy from Chriſt at the day of Judgement, that doth not live ſoberly now. Wherefore the Apoſtle ſaith, *Be ſober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jeſus Chriſt*, 1 Pet. 1. 13. Then it is not hope, but preſumption and vain confidence in the man that ſhall think Chriſt will be gracious to him in the day when he ſhall be revealed from Heaven, though Sobriety be not regarded by him: And therefore this grace is very beneficial as well as needful, for the Chriſtian that hath and doth exerciſe the grace of Sobriety, is thereby capacitated to withſtand the temptations of Satan. Therefore is that, 1 *Pet.* 5. 8.

Be ſober, be vigilant, becauſe your adverſary the Devil, as a roaring lion, walketh about ſeeking whom he may devour. Men that are drunken, are not capable of defending themſelves againſt their enemies, that watch to deſtroy them. Were not the *Aſſyrians* undone by this? *Nah.*1.10. *While they are drunken as drunkards, they ſhall be devoured as ſtubble fully dry.* A few men may rout and ruine thouſands of their enemies being overcome with drink. Was not the huge Hoſt of *Benhadad*, wherein there were above thirty Kings, even vanquiſhed by a few of the *Iſraelites*? And how came that to paſs, but becauſe *Benhadad was drinking himſelf drunk, he and the thirty and two Kings that helped him*, and thereby was incapacitated to make reſiſtance againſt his enemies? 1 *Kings* 20.16. So it is, godly Sobriety, that doth render Chriſtians fit to encounter with Spiritual Adverſaries. And (not to enlarge further here) by means of this Sobriety I am ſpeaking of, Chriſtians are fitted to attend the duties of their Callings, not onely particular and Civil, but general and Heavenly. Hence is that, 1 *Pet.*4.7. *Be ye ſober, and watch unto prayer.* Inſobriety, Drunkenneſs unfits for Prayer, and for every other good work (as was ſhewed in the demonſtration of the truth before us) even ſo where the grace of Sobriety is alwayes exerciſed, a Soul is fit to have to do with God in any duty, being alwayes prepared to have bleſſed Communion with him; then which, what can there be more beneficial or deſirable?

USE II. *If Drunkenneſs be ſuch a woful Evil, as hath been proved; Then they that have been kept from falling into this ſin, and much more they in whom it is mortified, have abundant cauſe of Thankfulneſs unto God, becauſe of his preventing and ſanctifying grace in this reſpect vouchſafed.* If we ought to pray (as Chriſt in that Platform of Prayer given to his Diſciples hath taught us) that God would *not lead us into temptation, but deliver us from evil*, then when the Lord doth ſo, we ought to praiſe him: and if deliverance from outward temptations be matter of praiſe and thankſgiving to the Lord, how much more is this true concerning deliverance from ſinful temptations? for a man had better ſee many afflictions, then one ſin; yea, there is more evil in the leaſt ſin, then in any affliction, nay then in all the everlaſting

laſting burnings of the bottomleſs Pit. Therefore they that have been preſerved from falling into ſin, have the greateſt cauſe of Thankfulneſs that may be. I doubt not but that there are many here this day, that were never guilty of this ſin (at leaſt-wiſe not in ſight of men) in all their lives: But unto whom are you beholden for this preſervation, but unto the preventing grace of God? Will you ſay that there is a Principle of inherent Grace within you, whereby you have been kept from this, and other the like enormities? Suppoſe ſo, yet that Principle of grace is from God: Neither will inherent, without upholding, preſerving, preventing grace keep from this, or any other evil. Though it's impoſſible to live in this ſin, where there is true grace; he that hath the leaſt ſpark of true grace in his heart, it is not poſſible that he ſhould live in this ſin, yet there may be a falling into it: therefore Chriſt hath charged even his own Diſciples to take heed of this ſin, *Luke* 21.34. which ſheweth, that a true Chriſtian may poſſibly be overtaken with it. And we reade in Scripture of godly men that have been ſtained with this iniquity, as *Noah*, *Lot*, *Uriah*, &c. yea, there is not a godly man on earth, but hath that in his own heart, which would ſoon lead him to the commiſſion of this and all other abominations, if God ſhould but leave him a little to himſelf: wherefore it was that the holy (*n*) Martyr, when he heard of any one that was guilty of Drunkenneſs, Uncleanneſs, or the vileſt wickedneſs, would ſmite upon his breaſt, and ſay, *In this heart of mine is that which would have made me commit the ſame evil, if the grace of God had not prevented.* Oh therefore be humbly thankful to the God of all grace. But much more have they cauſe to be for ever thankful, who are mortified unto this ſin: for a man may poſſibly never commit this evil outwardly, and yet the ſin not mortified in him; it may be he may not have an opportunity to practice this iniquity, or fear of puniſhment, or ſhame may deter him, and yet he is not mortified to it. This ſin is mortified, when a man doth forſake and abhor it more then Death or Hell, becauſe thereby God is offended and diſhonoured; they that do ſo, ſhall not die, but live, *Rom.* 8.13. *If ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.*

(*n*) Mr. *Bradford.*

Drunkenneſs

Drunkenneſs is one of the deeds of the body, and of the fleſh; I do not ſay that he that doth not commit that ſin ſhall live, but he that doth mortifie it ſhall live: for as he that repenteth truly of one ſin, repents of all; ſo he that indeed is mortified to one ſin, is ſo to all: ſuch then ſhall live, and therefore have abundant cauſe of rejoycing and thankfulneſs before the Lord.

USE III. *This Text and Doctrine is like a Thunderbolt, enough to ſhake the Soul, and ſplit the Heart of every Drunkard under Heaven.* I could be glad if there were no need to ſpeak by way of Terrour and Awakening to ſuch ſinners. And time was, when there was not need for Miniſters to preach much againſt this ſin in *New-England*; Oh that it were ſo now! But we may ſay, as ſometimes the Prophet *Oded* ſpake in another caſe to the Hoſt of *Iſrael*, *You have* (ſaith he) *ſlain* [your Brethren] *with a rage that reacheth up to heaven, but are there not with you, even with you, ſins againſt the Lord your God?* 2 Chron. 28. 9, 10. ſo I ſay, *This ſin is amongſt us, even amongſt us alſo*, yea and the rage of it begins to reach up to Heaven, it crieth for Judgement. It is ſad, that ever this Serpent ſhould creep over into this Wilderneſs, where threeſcore years ago he never had had any footing, but now it is come, and I fear will hardly ever out again, although it hath already devoured many. If we ſpeak of that which God and Scripture call *Drunkenneſs*, namely, when there is a drinking of Wine or ſtrong drink to any exceſs, how many are there that have cauſe to lay their hands upon their mouthes, and to cry *Guilty*, before the Lord? I have heard ſome ſay, that there is more Wine drunk in this Town, then in moſt Towns of the ſame greatneſs in the Chriſtian world. We may then fear that there hath been much exceſs herein, that any ſhould have cauſe ſo to ſpeak or think. And how many are there that muſt be reckoned amongſt woful Drunkards, that nevertheleſs do not believe any ſuch thing of themſelves? There are that flatter themſelves in their iniquity, and think that they are hardly guilty of this ſin, becauſe they are not wont to be ſubject to ſuch, worſe then beaſtly Drunkenneſs, as not to be able to underſtand what they do or ſay; when as it may be the reaſon of it is, becauſe by uſing themſelves to exceſſive drinking, they are

able

able to bear a great deal. Now that is worſe then to be meerly drunken, for it is to be a *Drunkard*: One (*o*) may be drunken, that is not a *Drunkard*; and one may be a *Drunkard*, that is ſeldome drunken. He that abhors the ſin of Drunkenneſs, yet may be overtaken with it, and ſo drunken; but that one act is not enough to denominate him a Drunkard: and he that loveth to drink Wine to exceſs, though he ſhould ſeldom be overcome thereby, is one of thoſe Drunkards upon whom the *Wo* in the Text doth directly fall. Iſa. 5.22. *Wo unto them that are mighty to drink Wine, and men of ſtrength to mingle ſtrong drink.* Again, there are that will make others drunk: ſome have done this out of horrid profaneneſs of ſpirit, and therefore its a delight to them, to draw thoſe into this ſin that make any Profeſſion of Religion. If they can but make a Church-member drunk, then they are glad; which argueth a ſtrange degree of impiety. Others have done this out of Covetouſneſs: There hath been an horrible thing done in this reſpect; Some amongſt us (who they are the Lord knoweth) out of Covetouſneſs have ſold Liquors and ſtrong drink to theſe poor *Indians*, whoſe Land we poſſeſs, and have made them drunk therewith. What a fearful ſin is that! The Firſt-fathers in this Colony, who are now the moſt of them in heaven, began this Plantation, in part, out of reſpect to the Converſion and Salvation of the Natives amongſt whom we live; but what woful degeneracy is this, that ſome ſhould riſe up amongſt us, that out of love to a little filthy lucre, ſhall teach them ſuch wickedneſs as before they were never acquainted with. The *Indians* are of themſelves the ſaddeſt ſpectacles of Miſery, and the moſt woful remembrance of the ruines of the righteous and glorious Image of God, that ever mortal eye beheld; but therefore their ſin is not a little aggravated, that ſhall make ſuch poor creatures more the children of Hell then they were before. If there be any in the Congregation (as I doubt there is) whoſe Conſcience doth accuſe him of making others drunk, let him hear the word of the Lord which is written, *Hab.*2. 15, 16. *Wo to him that giveth his neighbour drink, that putteſt thy bottle to him, and makeſt him drunken alſo: The cup of the Lords right hand ſhall be turned unto thee.* By theſe things then it is ſadly evident, that there is cauſe enough to bear witneſs againſt this Evil.

(*o*) *Stuckius, ubi ſupra, pag.* 326.

Now to ſpeak ſomething further, and more particularly, by way of Conviction and Awakening to thoſe that love and live in this ſin of Drunkenneſs, know and believe,

1. *That woful Judgements have ever followed this ſin.* The Text ſaith it, and woful Experience proveth it. What hath been formerly ſaid concerning the wofulneſs of the ſin of *Pride*, may here be applied to this of Drunkenneſs. Perſonal Miſeries come from hence upon the *Eſtates*, *Names*, *Bodies*, *Souls* of guilty ones, as was more fully ſhewed the laſt *Sermon*. And this ſin brings Family-judgements; Thouſands of Families that have been brought to ruine thereby. Drunkards bring a curſe upon their Children, and poor Poſterity after them: nay, it may be one act of drunkenneſs, and that committed by a good man, ſhall bring a Curſe upon ſome of his Children to the worlds end. Do we not ſee it in *Noah*? he was a righteous man, and was drunken but once in all his life that we reade of, and much might be ſaid to excuſe him, in that he knew not that there was an inebriating quality in Wine, nevertheleſs that *Drunkenneſs* brought a Curſe upon one of his Children, which continueth to this day, although it be Four thouſand years ſince that ſin was committed. Whoſe heart then is it that doth not tremble to live in ſuch an evil? Yea, and this ſin is the woful procuring Cauſe of many Publick Calamities in the world: Was not this one principal cauſe of the *Babylonian* Captivity? ſee elſe *Iſa.* 56.9. *All the beaſts of the field come to devour, yea all the beaſts in the forreſt.* Here now the ravenous *Babylonians* are called upon to make a prey of the *Jews*, and the reaſon of it we may ſee *ver.* 12. *Come ye, ſay they, I will fetch wine, and we will fill our ſelves with ſtrong drink:* So that the luxury and drunkenneſs which abounded amongſt the *Jews*, eſpecially conſidering that their *Watchmen*, their Miniſters, who ſhould have been examples of Sobriety, and Mortification to all round about them, were ſome of them given to this iniquity, was one principal cauſe of their enemies coming to devour them. The like we may ſee *Chap.* 5. *v.* 11. *Wo unto them that riſe up early in the morning that they may follow ſtrong drink, that continue until night, till wine inflame them.* Now minde what followeth, *ver.* 13. *Therefore my people are gone into Captivity.* And this ſin alſo was in a ſpecial manner the procuring Cauſe of

that

that *Assyrian* Captivity, wherein the ten Tribes were carried away, and never restored to this day, although it be now above Two thousand years since that Judgement befell them: therefore is it said to the Drunkards of *Ephraim*, in the next words to the Text, *Behold, the Lord hath a mighty and strong one*; they boasted, & were confident in their outward strength and Fortifications, *&c.* Well, but saith the Lord, be not proud of your strength, for I will bring a strong one upon you, *as a tempest of hail, and destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.* The meaning is, that the *Assyrians* should break in upon them, and fall upon them as thick as hail-stones, and destroy them, because of their Drunkenness, and other sins they lived in. And hath not the Christian World drunk deep of the Cup of divine Judgements for this sin? What *Woes* hath it brought upon *Christendome*, so called? Some have observed, (*p*) that it hath been in special for this sin, that God hath let loose the Barbarous Nations upon those that call themselves *Christians*, to scourge them, and to destroy them. The *Turks* (who are meant by the second of those *Woes* in the *Revelation*, when it is said, *Wo, wo, wo*, to the inhabiters of the earth, *Rev.* 8.13.) Providence hath raised them up, and sent them like a storm of hail upon the *Europaan Nations*, not only (though principally) to punish them for their Idolatry and Superstition, in worshipping graven Images, but also to plague the Nations, even the Christian Nations, for all their Profaneness, Luxuries, Drunkennesses. Poor miserable *Germany* hath bled for this sin! Hath not God made the Sword drunk with Blood? Yea, at this day, is not the Sword made drunk with Christian, and with Protestant blood for this sin? My Text saith, *Wo to the Drunkards of Ephraim*; even so, Wo to the Drunkards of *England*, and Wo to the Drunkards of *Holland*. Is not *Salmanasser* at this day coming against *the fat valleys* for this sin? And if we look nearer home, What sad Harvests have we in *New-England* had of late years? and doubtless, the prevailing of this iniquity hath been one cause of it. The good Creatures of God have been greatly abused by many amongst us, unto much Sensuality and Intemperancy, therefore doth the Lord take away Creature-comforts from us. This last Summer, what excessive Rains have there

(p) *Proculdubio ob hoc flagitium multos in servitutem Turcorum & Tartarorum abripi sinit Deus. Ne nobis idem in Germaniâ accidat, verendum est. Quid si nos imminentium Turcorum grando feriat?* Scultet. in Isa. 28.

been? Since that Drunkards are to be ſeen up and down in almoſt every Town, no wonder that the Lord in Judgement maketh the Earth drunk. Nay, come yet nearer home, and look upon this great Town, How hath God threatned us for this, as well as other ſins? Remember the ſad Fire that was here in this part of the Town about three years ago: And where did that Fire break forth? Began it not at the Alehouſe? As if the Lord ſhould from Heaven point with the finger, and ſay, Behold, I am diſpleaſed with you becauſe of your exceſſive drinking. *Boſton, Boſton!* take heed of this ſin, leſt I lay thee even with the ground, and thou become deſolate.

2. *Know, that this ſin will certainly be bitterneſs in the latter end.* Suppoſe the beſt that can be ſuppoſed, ſuppoſe the Lord ſhould give you Repentance, and ſo forgive this iniquity, yet then it will coſt you much bitterneſs of Soul. Extraordinary caſes muſt alwayes be excepted, but otherwiſe, God is not wont to pardon great ſins, without bringing firſt to great ſorrows, and heavy breakings of heart for them. Now Drunkenneſs is a great ſin, and therefore conclude thou mayeſt, that if ever the Lord pardon it to thee, he will firſt break all thy bones and heart for it: or if the ſin be not mourned for, and turned from, then *bitter deſtruction* will be the end of it. The Scripture ſaith of thoſe *whoſe God is their belly*, that their *end will be deſtruction*, Phil.3.19. Now the Drunkards belly is his God, unto which he offers a Drink-offering. What bitter and lamentable ends have many Drunkards come to? Hath not the Lord been wont to make ſuch perſons awful Examples of divine Vengeance at laſt? What a ſad end did *Nabal* come to, after *he had been very drunken?* 1 *Sam.*25.36. And what a lamentable end did *Amnon* come to at laſt, who was murthered by his own Brother at that very inſtant *when his heart was merry with wine?* 2 Sam.13.28. And yet he was the Childe of a godly Father, who no doubt had wept and prayed for the Salvation of his Children full many a time. And what a lamentable end did *Elah* come to at laſt? *whoſe ſervant Zimri conſpired againſt him, as he was in Tirzah drinking himſelf drunk in the houſe of Arza, and ſmote him, and killed him,* 1 King.16.9,10. It may be becauſe thou art given to this ſin, God will ſuffer thee to die drunken at laſt, and

and to go down into eternal darkneſs in that condition: or it may be, God will leave thee to that which is worſe then any death, even ſometime when thou art drunk, to fall into ſome horrid ſin, for which, it may be, the Sword of Juſtice ſhall cut thee off at laſt. I could produce many direfull inſtances to this purpoſe. But I will onely minde you of one diſmal Example, which *Auſtine* (*q*) mentions, who ſaith, that in *Hippo* (the Town where he was Miniſter) there was a Citizen whoſe name was *Cyril*, who had but one onely Son, to whom he was extremely indulgent, and as *Auſtine* ſaith, loved him above God himſelf: this Son, as he grew up, fell in with bad Company, and became a Drunkard, and once coming home much diſtempered with drink, he attempted to raviſh one of his own Siſters, and killed two other of his own Siſters, and Murthered his own Father that begat him, and his own Mother that bare him, who was then great with Childe: for which monſtrous Impieties he was Condemned, and Executed. Now ſay, was not this young mans Drunkenneſs *bitterneſs in the latter end?* For the preſent, this iniquity may be ſweet to you, but *what will it be upon a Death-bed*, think you? It may be Conſcience will roar for it then. Some notorious Drunkards, when they have been upon Death-beds, have cried out in Helliſh horrour of heart, *Ale-houſes are Hell-houſes*: The Ale-houſe hath brought my Soul down to the houſe of Hell for ever. Shall I tell you what I am able upon my own perſonal knowledge to teſtifie? I will tell you, that there have been ſome in this very Congregation, who upon Sick-beds and Death-beds have ſent for me, deſiring that I would cry to the Lord for them, and give them the beſt advice I could for their Souls. Seeing them in miſerable diſtreſs of Conſcience, I have ſaid to them, Tell me now, what is that ſin that doth moſt of all perplex and torment your Conſcience? *O my Company-keeping, and my Drunkenneſs*, ſaith one; and *O my Company-keeping, and my Drunkenneſs*, ſaith another. Theſe have been the lamentable cries of poor dying ſinners in this place, when they have ſeen themſelves upon the borders of Eternity. And after death this ſin will be bitter indeed: Then (as one ſpeaketh) *the Drunkard for every Cup of pleaſure, will receive a Gallon of wo.* Yea, for every drop of pleaſure which he enjoyed whileſt living and

(*q*) Serm. 33. *ad fratres in Eremo.*

sinning, he shall have a Tun of Wo. *After Death cometh Judgement*, and then the truth of this will be felt and believed.

For, 3. *Know for certain, that whoever liveth and dieth in this sin, shall perish to Eternity.* It will be a folly for any such sinner to expect Salvation: Can you be saved without an Interest in Christ? This Lust alone, if loved or lived in, will keep Christ out of the Soul. I have read of a great man that once said to *Luther*, (r) *Sir, we would all willingly be Christians, but we cannot finde in our hearts to leave that custom of drinking to excess.* But a man must leave that custom, or die and perish a Christless sinner for ever. It was partly shewed the last time, That Drunkenness is such an Evil as will assuredly exclude the sinner out of Heaven: Therefore the Lord hath commanded Churches to exclude such out of their Communion, 1 *Cor.* 5. 11. *If any man that is called a Brother, be a Drunkard, with such an one, no, not to eat.* What, a Church-member, and a Drunkard? Ah! vile: Ah! vile. Wo to that Church that shall know such amongst them, as make a practice of this iniquity, and yet not make them to know the Terrour of a Censure. How plain and peremptory is that expression, *Chap.* 6. *ver.* 10. where it is said in so many words, *Drunkards shall not inherit the Kingdome of God.* And if not, it must needs follow, that Hell and destruction will be the eternal portion of every Drunkard, so living, so dying. Wherefore the Evangelical Prophet *Isaiah*, speaking of Drunkards, yet saith, *Hell hath enlarged her self, and opened her mouth without measure*, Isa. 5. 14. Drunkards, tremble at this! Do you not see Hell gaping for you, and opening her mouth wide to receive your Souls, when once they are out of your Bodies? Yea verily, though a man should reform his life in many things very much, though he should be swept and garnished never so, having attained to great gifts, practising many duties, forsaking many sins, yet if there be but this one lust of Drunkenness, which still his heart hath a secret love and liking to, there is no remedy, but dying in his present estate, he must be a damned wretch to all eternity. Oh that you would think sadly between God and your own Souls, on the words of the Lord Jesus, *Mat.* 5. 29, 30. *If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should*

(r) *Domine doctor, omnes volumus esse Christiani, sed non possumus sepone istud vitium h. luatio-nis.*

ſhould periſh, and not that thy whole body ſhould be caſt into hell. And if thy right hand offend thee, cut it off, and caſt it from thee: for it is profitable for thee that one of thy members periſh, and not that thy whole body ſhould be caſt into hell. Though this ſin of *Drunkenneſs* may be as dear to thee as life and limbs, though it may be as hard to part with, as to pluck out a right eye, or to cut off a right hand, yet *away with it, away with it*, as ever thou wouldſt eſcape Hell fire.

4. *Know, that if any of you that are here before the Lord this day, ſhall continue under the guilt of this ſin, your iniquity will be hainouſly aggravated:* for you call your ſelves Chriſtians. If an *Indian* be drunk, that's bad; but for a Chriſtian to be a Drunkard, is a thouſand times worſe. If *Ephraimites* (that is to ſay, ſuch as profeſs that they are the Lords people) be *Drunkards*, ſurely the Lord will judge them as thoſe that break Wedlock, that break Covenant with him, are judged: yea, and you ſin in the day, that is, againſt Goſpel light. What ſaith the Scripture? 1 *Theſſ.* 5.7,8. *They that be drunken, are drunken in the night: but let us who are of the day, be ſober.* For men that live in Goſpel-dayes, and under Goſpel-Ordinances, to practice deeds of darkneſs, is ſhameful and horrible. And this ſin is aggravated from the place where you live: What? to be a Drunkard in *New-England*, where there are ſevere and wholſome Laws to puniſh this iniquity, and ſome are put to ſhame for it! Time was, when it was a ſtrange thing to ſee or hear of a man drunken in *New-England*; and is this ſin now become common? The Lord help! Will you be ſinners in *Zion?* Will you be fools in *Iſrael!* You have moreover been told of the Judgements following this Tranſgreſſion: you have been ſadly, and ſolemnly warned againſt this Evil, and that not in a word or two, but by Sermon after Sermon. I remember I had occaſion to Preach a whole Sermon, that I might teſtifie againſt the ſin of Drunkenneſs, in this place, it is now above nine years ago. I am grieved at my heart, that there ſhould be cauſe for me now to Preach more Sermons then one, further to bear witneſs againſt the ſame Evil, whereby the eyes of Gods glory are provoked, and his bleſſed Name is highly diſhonoured amongſt us. Take heed now how you reſiſt the Spirit of God. I might tell you, what I have ſome-where

read,

(*f*) Vid. *Theatre of Gods Judgements*, Chap. 8. pag 420.

read, (*f*) that a Minister having Preached a Sermon against Drunkenness, a profane Drunkard that was in the Congregation, went out and scoffed, and mocked at what he had heard: and God smote him by a strange Providence, that he died forthwith, even whilest he was deriding at the Sermon which he had newly heard. Will you provoke the Lord to jealousie? Are you stronger then he? But if there be any Drunkards in the Congregation so desperate, as to go on still in the commission of this Trespass against the Lord, Be it known to you, That your blood shall be upon your own heads. I remember what God said to his Prophet *Ezekiel*, *Chap.* 33.7,8. *Son of man, I have set thee a Watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me, when I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak, to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.* O Lord! I tremble to think of that, that the blood of any poor Soul should be required of me: I trust in Christ that it shall not be so. I trust that none amongst you shall be able to say to me, when we shall all appear before the Judgement-Seat of Christ, Had you that taught us the Word of God, told us of the evil of our wayes, had you faithfully warned us of our danger, we would not have gone on therein. I remember also what the Lord further saith, *ver.* 9. *Nevertheless, if thou warn the wicked of his way, to turn from it: if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy Soul.* Now then, I call Heaven and Earth to record against you this day, that I have warned you of this sin to turn from it: let Men and Angels, that are here present, bear me witness at the last day, that I have not shunned nor spared to declare unto you *the Woes* that will certainly follow upon continuance in this Evil. Therefore if there be any Drunkard that will be a Drunkard still, he shall die in his iniquity: But I have delivered my Soul.

USE IV. Let it be of *Exhortation*, and that in three words.

1. *Let every one endeavour the suppression and extirpation of this Evil.* This we should do, by labouring to pray it down. When we are taught to pray that the Name of God may be hallowed,

hallowed, therein is implied, That we muſt pray that this and other ſuch like Evils, whereby his glorious Name is much diſhonoured, may be ſuppreſſed. And there are ſome that ought to do more then meerly to pray againſt it; Miniſters muſt bear witneſs againſt it in their way: and it concerns thoſe that have any Civil Power in their hands, to bear witneſs againſt it in their way. If there were Magiſtrates in this Aſſembly, I would ſpeak to them in his Name *by whom Kings reign, and Princes decree Juſtice, and all the Judges of the Earth*, and Exhort them to draw forth the Sword of Juſtice againſt this Evil. There are ſundry of you that ſtand in ſome Publick Capacity, *Townſmen, Conſtables, Grand-Jurymen*, &c. Behold, the Word of the Lord is unto you in particular this day; I lay the ſolemn Charge of God upon you, that you do your utmoſt towards the ſuppreſſion of this abounding iniquity: Kill this Serpent, before it be grown too big for you. And therefore take heed that there be not through your means, or through your neglect, that which is the Fountain of this Evil; I mean, that there be not a Multiplication of Taverns, and Ale-houſes, or the like, more then there is need for. I know that in ſuch a great Town as this, there is need of ſuch Houſes, and no ſober Miniſter will ſpeak againſt the Licenſing of them; but I wiſh there be not more of them then there is any need of. Eſpecially ſee that you keep a vigilant eye over theſe private, dark Ale-houſes, which do more miſchief, then all the publick Houſes do good, as being the very Sinks of Sin, whereby Youth is wofully corrupted amongſt us. And if you finde out any that have made a Trade of this iniquity, and that have got part of their Living by the blood and deſtruction of precious Souls, ſee that you bring them forth to condign puniſhment; and as they have been exemplary in ſinning, ſo let them be brought under exemplary puniſhment, that *all Iſrael may hear, and fear, and do no more ſo wickedly.*

2. Much more, *Let every one be Exhorted to beware of being ſubject to, or coming any way under the dominion of this iniquity.* For Motives, Remember what was ſaid in the laſt Uſe, as alſo formerly concerning the Wofulneſs of this Evil. By way of Direction here, I ſhall onely ſay two things:

1. *Take heed of the Occaſions and Temptations leading unto*

this Evil. Some there are that will pray againſt this ſin, and yet they will caſt themſelves upon temptations to it, which is to take Gods Name in vain; even as if a man ſhould put his hand into the fire, and then pray that he might not be burnt: would you not ſay that ſuch a one did mock the Lord? And what do they do leſs, who pray that they may not be drunk, and yet will not avoid temptations that lead unto it? *e.g. Idleneſs* is a temptation leading unto Drunkenneſs: when vile perſons have nothing elſe to do, then they muſt go to the Ordinary, and drink till they be drunken. *Idleneſs and fulneſs of bread*, ſo Idleneſs and fulneſs of drink are wont to go together, *Ezek.* 16.49. Therefore take heed of Idleneſs, if you would eſcape Drunkenneſs. And take heed of *Company-keeping* with thoſe that would draw you unto this Evil; *My ſon, if ſinners entice thee, conſent thou not: walk not thou in the way with them, refrain thy foot from their path.* Take the Counſel which the Holy Ghoſt giveth by *Solomon*, Prov. 23. 20. *Be not amongſt wine-bibbers.* Avoid familiar fellowſhip with Drunkards; Avoid them as you would do men that have the Plague upon them, yea a Plague that will infect, and be the death of your precious immortal Souls. Remember that Scripture, *Prov.* 13. 20. *He that walketh with wiſe men ſhall be wiſe; but a companion of fools ſhall be deſtroyed.* And take heed of being more, then you have any juſt cauſe or call to be, in places where a temptation unto this ſin is ſet before you: go not to, tarry not in Taverns or Ordinaries, without ſufficient reaſon to bear you out in ſuch a practice. It is a ſad thing, that Profeſſors, and Church-members ſhould many of them be guilty of ſcandalizing the world in this reſpect. A carnal creature excuſeth himſelf, ſaying, Why ſhould not I go frequently to the Tavern, ſuch an one is a Church-member, and I ſee him there often, ſuch an one is eſteemed a godly man, and yet I have ſeen him ſit for hours together there, and why ſhould not I do ſo as well as he? Thus doth the abuſe of your lawful liberty become a ſnare, and ruine to many a poor Soul. Doth not the Scripture ſay, *Look not upon the wine? Prov.* 23. 31. The meaning of which is, that men muſt avoid all temptations unto Drunkenneſs, as much as poſſibly may be. Drunkenneſs is like the (t) *Baſilisk*, of whom they ſay, that

(t) *Bochartus de Animalibus, p.* [illegible].

if

if a man do but look upon it, he is thereby infected, and mortally poiſoned. Therefore it will be your wiſdome to keep out of the ſight of this Evil, and far away from whatever ſhall tend, and tempt unto it. One thing more I ſhall mention, as a great occaſion and cauſe of this ſin, which therefore you ought to avoid, namely, that Heatheniſh Cuſtome of *Health-drinking*. O'tis an (*u*) Heatheniſh, nay an Idolatrous Rite, witneſs thoſe Ceremonies of putting off the Hat, yea of Kneeling, (a geſture of Adoration) which are Cuſtomary amongſt profane Health-drinkers. But the Word of God ſaith, *Learn not the way of the Heathen, for the cuſtome of the* [Heathen] *people are vain*, Jer. 10.2,3. and that Chriſtians are *redeemed from their vain converſation received by tradition from fore-fathers*, 1 Pet. 1.18. What ſhould *Chriſtians* do with the Myſteries (*w*) and Ceremonies of *Bacchus?* Do not think that onely a few Puritans or Preciſians, have been againſt this Cuſtome of drinking Healths: for though (*x*) Papiſts indeed plead for the lawfulneſs of it, yet (*y*) Proteſtants generally condemn it. And the (*z*) Ancient Doctors in the Church have thundred againſt this practice, and that becauſe it is (as they were wont to expreſs it) *A Shoing-horn to draw on Drunkenneſs*; it is a *Bacchean Artifice*, which Satan hath deviſed for that end. The Scripture likewiſe doth plainly enough reprove it, when *Banquettings* are condemned, 1 *Pet.* 4.3. The Greek word (πότοις) which is there uſed, properly noteth a drinking by number and meaſure, as is uſuall amongſt Health-drinkers. But eſpecially when any ſhall be ſo vile, as not onely to drink Healths themſelves, but to force others to do the like, their practice is very ſinful and abominable. Is there any in this Congregation that hath done thus, that hath compelled others to drink Healths, and will you go on to do ſo ſtill? I teſtifie from the Lord againſt that man, whoever he be, that an Heathen ſhall riſe up in Judgement againſt him, and condemn him at the laſt day: witneſs elſe what is written, *Eſth.* 1.8. it is there ſaid, *that the drinking was according to the law, none did compell; for the King had appointed to all the Officers of his*

(*u*) Legatur *Joh. Frederic. Mattheſius de vitâ bibendi ad Sanitatem Magnatum.*

(*w*) Vid. *Aneſ. Caſ. Conſc. lib. 3. cap. 16. Tract. 14.*

(*x*) *Quos vide citatos apud Voetii diſp. vol. 3. p. 1222.*

(*y*) He that would ſee the evil of this practice more fully evinced from ſcripture & reaſon, may reade *Voetii diſp. de divini nominis abuſibus.* And *Ritterſhuſius Sacr. Lect. lib. 4. cap 6. Loccenius Antiq. Gothic. cap. 21. Grotius in Tit. 2. p. 291.* And even amongſt Papiſts *Servanus in Eſth. 1.8.*

And in Engliſh, Mr. *Pryas* Healths Sickneſs. Mr. *Geree* againſt Healths. Mr. *Downame* of Drunkenneſs. *Taffin* of Amendment of Life. Mr. *Hall* on 2 Tim. 3. p. 94 (*z*) *Ambroſius de Jejunio. Hieron. in Hoſ. 7 Auguſt. Serm. de Temp.* 231, 232. *Baſil*, &c.

houſe, that they ſhould do according to every mans pleaſure. So that thoſe Heathens would not force any man to drink more then he had a minde to. Therefore beware of that evil practice.

2. There is another Rule, which if it be obſerved, you ſhall never be under the dominion of this iniquity, and if it be neglected, all other Precepts will be in vain: it is this, *Make ſure of an intereſt in Jeſus Chriſt, by faith unfeigned in his Name.* There are ſome, that in giving Directions tending to the Mortification of this ſin of Drunkenneſs, ſay to thoſe that are guilty of it, that they muſt Pray, and adde Faſtings to their Prayers, and Vows to their Faſtings: all which things are good, and ſee that you attend them in their due order. But alas! the main thing of all is left out, if an intereſt in Chriſt be not ſought after, and made ſure of. All Prayers, Tears, Reſolutions, Faſtings, Vows againſt this ſin, will never ſubdue it without Chriſt. Go to Jeſus Chriſt for power againſt this, and all Corruptions: if thou art once in Chriſt, thou mayeſt by faith obtain power from the blood of Chriſt, for the killing of this ſin; if thou art in Chriſt, his Spirit alſo will mortifie it: therefore the Scripture ſaith, *that if you through the Spirit do mortifie the deeds of the body, Rom.*8.13. Make ſure then of an intereſt in Jeſus Chriſt, and his Spirit will ſubdue and mortifie every luſt in thy heart.

The laſt word of *Exhortation* ſhall be unto thoſe that have been guilty of this woful ſin of Drunkenneſs; Be this day excited and perſwaded *to repent, and turn from this Tranſgreſſion.* Some of you have through Temptation been drawn into this Evil. How many guilty, accuſing Conſciences are there here before the Lord? Oh repent of what you have done, if ever you have given way to Temptation, ſo as to be overtaken with this ſo vile an abomination. Others (and many too) live in this ſin, in their ordinary courſe they commit it, and therefore are ſervants to it; Oh repent, repent, before it be too late. *Remember, that ere long Repentance for it will be too late.* Did not damned drunken *Dives* repent when it was too late? when his Soul was dropt down into the place of Torment, and he was crying for one drop of water to cool his tongue, then he bitterly repented of all the drunken merry-meetings, which *in his life time* he had ſeen, but then

Repentance

Repentance was too late. Think ſeriouſly on that Scripture, *Rom.* 13. 11, 12, 13. *Now it is high time to awake out of ſleep, the night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs — Let us walk honeſtly, not in rioting and drunkenneſs, not in chambering and wantonneſs.* Do not delay your Repentance, but *now* practice it. *Auſtine* I remember confeſſeth, that he lived in thoſe ſins, in his vain youthful dayes, before his Converſion, and he had many ſecret Convictions upon his Conſcience, thinking with himſelf that to morrow, or ſometime hereafter, he would repent of, and turn from thoſe vanities: but on a certain time it ſeemed to him as if he heard a voice from Heaven, ſaying to him, *Tolle & lege, Take up and reade*; a Bible being by him, he taketh it up, and goeth to reading in it, and the firſt place which his eyes fixed on, was this Scripture laſt mentioned, and the Lord ſet in with it upon his heart, ſo as that he cried out, *And why not* now *Lord?* I have ſaid, that *hereafter* I would leave my rioting, and drinking, and chambering, and wantonneſs, but let me do it *now* Lord. Do you that are Drunkards ſay and do the like, reſolve upon preſent Repentance without delaying one day, or one hour longer. And know for your encouragement, *that in caſe you do truly repent of this iniquity, God will forgive you.* Do not think that I love to ſcare you, with the dark viſions of that Eternal Night which is haſtening upon your Souls. Do not think, my Brethren, that I delight in terrifying you, with the ſad tidings of Hell and Death. Indeed ſometimes I am forced to it. *Knowing the terrour of the Lord, I* ſeek to *perſwade you* by thoſe Arguments; nevertheleſs, I take no pleaſure to tell you thereof. But now that I am ſpeaking to you of the pardoning grace of God, me-thinks I am in my Element: I could be glad to ſtay and dwell here, and to enlarge my ſelf much to you, would time and ſtrength permit me. But I can onely ſay thus much, We reade in Scripture of thoſe that have been grievouſly guilty of this ſin, many and many a time, even of ſuch as have *walked* in it, yet when they have truly repented of it, the gracious bleſſed God hath freely forgiven them, and in Jeſus Chriſt looked upon them as if they had never committed this ſin. To encourage to Repentance, and to break the heart of the vileſt Drunkard, I'le

put you in minde of two Scriptures: the one is that, 1 *Pet.* 4.3. *The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousnes, lusts, excess of wine, revellings, banquettings, &c.* So that those Christians had afore their Conversion been wofully guilty of this iniquity, but upon true Repentance they were *sprinkled with the blood of Jesus Christ*, as the beginning of the Epistle sheweth; that is to say, the blood of Jesus Christ cleansed them from the guilt of this sin, and obtained pardoning mercy for them. Another Scripture to encourage you to Repentance, is that 1 *Cor.* 6.11. where the Apostle having said to the *Corinthians*, that no Drunkard (that is, so living and dying without Repentance) shall inherit the Kingdome of God, he addeth withall, *Such were some of you, but you are washed, you are sanctified, you are justified in the Name of the Lord Jesus, and by the Spirit of our God.* Know therefore, that although thou hast been guilty of this great sin, it may be an hundred and an hundred times, yet thou mayest be justified from it in the Name of the Lord Jesus, if indeed thou dost repent of it. But then your Repentance must be thus qualified:

1. *You must mourn before the Lord, that ever you dishonoured his Name by this Transgression.* Let me speak to you in the words of the Prophet *Joel*, Joel 1.5. *Awake ye Drunkards, and weep and howl, all ye drinkers of wine.* O thou Drunkard, now let tears be thy drink; go home, and appear before the Lord in secret, and there lament with a sorrowful heart, that ever thou hast thus sinned against him. Do as *David* did, who saith, *Psa.* 38.18. *I will declare mine iniquity, I will be sorry for my sin.* What sin was that? truly, his sin in making *Uriah* drunk. So do thou be sorry that ever thou hast made thy self drunk.

2. *You must also forsake this sin:* that's implied in true Repentance. And I speak this the rather, because I know there have been some Drunkards that would bewail their sin with many tears, and yet it may be, go and be drunk again the next week: that's no true Repentance. Thy heart must be so broken *for* this sin, as to be broken *from* it, otherwise though a man should confess his sin till his tongue be worn to the stumps, though he should pray against it till Heaven

and

and Earth ſhake, though he ſhould weep Seas of Tears for it, yet if he will not forſake it, all his Confeſſions, Prayers, and Tears ſhall never ſave him. Yea, he muſt forſake it not onely as to his Converſation, or outwardly, but inwardly, ſo as to have no affection, or ſecret love, and liking to this Abomination. O therefore ſay as once *Ephraim* did, *What have I to do any more with Idols?* So ſay thou, What have I to do any more with my wicked Companions in ſin? What have I to do any more with Drunkenneſs, or any other iniquity that I have *in times paſt* loved and lived in? And then thou mayeſt hope to finde pardoning mercy from the Lord; according to that gracious word, *Prov.*28.13. *Whoſo confeſſeth, and forſaketh, ſhall have mercy.* Now the Lord of Heaven grant it, to many of your Souls, who are ſadly concerned in the word that hath been ſpoken to you in his Name.

F I N I S.